

Lack in Schools

Do Not Educate
the Child
on Social Side

By PROF. COLLIN A. SCOTT,
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It would be absurd to deny the social influence of any institution, however humble or however weak. What would we be without the public schools, even as they are? Half the business of America would stand still. You would not now be reading this newspaper. Civilization as we have it is founded on the power to read and write.

So much to the credit of the public schools. But this is like praising a man for having two arms and a pair of legs. Unless the public schools do much more than teach a child these simple rudiments of modern life, they must be branded as incompetent and out of date. But is the rest of what we must teach the child to be measured in courses of study? I think not. Take poetry, for example. Children are made to listen to it, to read it, to learn it by heart. Longfellow, Whittier, Bryant are in their courses of study; but as soon as these children are relieved from the temporary persuasion or compulsion of the teacher, what happens? Do they aim to extend their knowledge? Are their lives in any way changed?

People have such a ridiculous idea of what it means to form a habit. Have you ever seen a horse or a dog in a treadmill? How well the drudgery is performed! What admirable docility! Surely, this animal is learning a habit. But when we leave him to himself do we find him looking for treadmills or failing in this, does he stand in the fence corner, tramping his feet up and down with a patient look in his eye? No, because this is not really the act he has been performing. He has simply been submitting to the direction of others, and this function he has learned.

Social ideas, laws, and actions are not normally laid down by some people for other people and not themselves to follow. When this happens we have a tyranny. And, conversely, the test of any law or idea among children as among adults is always its reproductive power. Does it spread from breast to breast? What we care for we pass on to others. But if there is nothing that we wish to reproduce, what are we?

It is just at this point that we touch the chief social failure of the graded, well-housed, un-cooperatively centralized city schools of to-day. If children are desirous of reproducing something in others and are permitted to do so, they learn. They clamor to learn. They have a motive for it, and a higher and more natural one than either pleasure or pain, reward or punishment. That this reproductive yeast, this leaven of life, will be Bryant or Longfellow, I do not say. But whatever it is for different children and different ages, the children themselves and the teacher in immediate contact with them are able to describe much better than the superintendent or member of a school-board who rarely or never sees them.

Get good teachers. Give them a chance. Give them a franchise in their own profession. Use authority to prevent hindrances—to inhibit those who act as nullifiers. If teachers are socially and mentally reproductive themselves, they will rejoice in the socially reproductive powers of the children. Like physicians who call in specialists for consultation, they will naturally want good superintendents to learn from. They will naturally know each what the other is doing and will co-operate with one another. Why should a school system be run like a business or a factory? It is not the reproduction or sale of material which is its aim, but the living reproduction of human minds.

Colin A. Scott

Luxuries Mark of Civilization

By ADA MAY KRECKER

It is a pleasant reflection that the world is growing more beautiful. Perhaps, we need the historical perspective for the past and a prophetic eye for the future in order to realize this happy fact. But at any rate it is there.

Julia Ward Howe says that women are progressing in different ways now than formerly. They used to have the more polish. Now they have the more knowledge.

The beauty of cities changes, too, with the times. In the older days they had a great deal of luxury and loveliness that, after all, was distinctly uncomfortable.

There are few of us who would exchange spring mattresses, contemporary bath fixtures, electric light, heat, and transportation, telephones and telegraphs, Pullman sleepers, automobiles, Wright's airship, and the Lusitania for even the beauty that was Greece and the glory and grandeur that was Rome.

The beauty that was Greece and the glory that was Rome included dripping tallow candles at magnificent banquets. Every civilization builds on the foundations of science, discovery and invention. Beauty comes as a superstructure, limited by a degree of development of these homely arts. Every civilization is first utilitarian and acquires the esthetic quality only as the culture ripens, just as every day begins with work and ends with recreation. Greece and Rome represent an earlier civilization than ours. When the present culture has reached the blossom and fruit time—has finished its foundation drudgery—the esthetic superstructure may be expected to transcend everything the world has yet known. Our workaday science far surpasses the science of the Greeks and Romans, and our art will be its match.

There was a lot of decorative top to the old civilizations, but the basic needs were scandalously overlooked in contrast to our sturdy modern ways. We insist upon being clean, and comfortable, and convenient, and if we can be pretty too, well and good, so much the better. And in our chosen aims we have been conspicuously successful. Our cities bear us witness.

That is one of our modern luxuries, to give the comforts to all. In the historical perspective we already have done so. All the grandeur of Athens pertained to but ten per cent. or less of the inhabitants. The rest were slaves. Our poor are emancipated. They are enfranchised. They are dressed and housed as never before. Still it is only at the foundations yet. Beauty for beauty's sake is only a-borning. No smoke, but grass, and green, and bloom in our streets, elegance and grace in the architecture of our business buildings, lovely coloring and daintiness, musical sounds instead of noises, are coming to-morrow.



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Winchester	3:05	8:13		
L. & E. Junction	3:20	8:26		
Clay City	3:50	9:02		
Stanton	3:58	9:10		
Campton Junction	4:30	9:38		
Natural Bridge	4:35	9:43		
Torrent	4:47	9:56		
Beattyville June.	5:10	10:17		
Athol	5:37	10:45		
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Athol	6:40	2:52	7:30	
Beattyville June	7:07	3:20	7:54	
Torrent	7:30	3:41	8:15	
Natural Bridge	7:45	3:55	8:26	
Campton June.	7:48	3:57	8:28	
Stanton	8:15	4:26	8:54	
Clay City	8:25	4:35	9:02	
L. & E. June.	9:00	5:07	9:34	
Winchester	9:12	5:20	9:46	
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"At the risk of appearing indelicate," says the Philosopher of Folly, "I will say that some individuals—turkeys, for instance—are best dressed when they have nothing on."

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